The
Chicago Theological Seminary
Register

Published Four Times a Year, March, April, May and June, by
the Chicago Theological Seminary

Vol. III JUNE, 1910 No. 4

THE FACULTY NUMBER

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THE SPIRITUAL MESSAGE OF THE SEMINARY.

Chicago Seminary is primarily a school to train Christian ministers. Its task is defined by the needs of the churches. It must furnish adequate training for church leaders. This is more important than to preserve an inherited curriculum or to persevere in former methods.

At the heart of this task is the spiritual message of the Seminary. The term may seem somewhat indefinite; yet it is the best expression of our ideal. The prophets had a message; John the Baptizer came with a message; so did Jesus. Each creative age has had a message for its time. The present generation is no exception. The Christian people must have a message for the world if they are light, salt, and leaven. The Seminary must help define it.

It must be constructive; rooted in a great faith; rising to a great affirmation. In emphasizing tolerance and catholicity we have lost a certain confidence in the Christian's witness. But we know because we have experienced the grace of a divine redemption; this affirmation must be in positive terms. The eclectic habit is easy; the way thereof is pleasant; but it leads nowhere. Our declaration must be in no uncertain language if it is to have power.

It must be clear to mind and heart. First, to the mind. One cannot speak to our age in an unknown tongue. Great progress in knowledge has marked the last half century. The Seminary knows this; it must couch its message in modern speech. An unconvinced reason is a weak ally of faith. Second, to the heart. Some think it is not well to appeal to the emotions; they dread the flame of kindled feeling. But the Seminary must make its message glow; it must be a passion in the minister's heart, even if it sometimes overleaps conventional bounds. Let the preacher not fear the things of the Spirit.

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THE BIBLE AND PREACHING.

Ozora S. Davis.

What, indeed, can be said on so worn a theme? Yet it is a vital matter to the preacher and to the churches. I had the privilege of talking with Rev. F. B. Meyer recently in Chicago. He was eager with questions. "Do your students all take Hebrew and Greek?" he asked. I told him that both were elective in our Seminary and that, although both were chosen, the tendency of the students was to study the Old Testament from the English translations. "Tell them not to do it," he urged. "They are making a great mistake." Then he spoke of his own practice and of the way in which Alexander Maclaren had used the Bible in its original languages during all his ministry. "Topical preaching is making the American pulpit thin," he said; "it must come back to the Bible sources of material and power and passion." These are not meant to be exact quotations; but they convey the substance of Mr. Meyer's words.

Is it true? That the prevailing form of preaching is the topical sermon is undoubtedly true in America. The limits of the text itself are generally passed early in the sermon. Expository preaching is not widely employed. The topical method seems to be the American mode.

On the other hand, preachers who keep closely to the Bible

are very generally men of commanding strength in the pulpit. There are exceptions; but the general principle surely obtains. The Bible is the primary source of material and power in preaching.

When we come a little more closely to quarters with the subject, however, we discover that the matter of preaching and the Bible is not so clear and simple as it looks. What does it mean?

Clearly it does not mean that we are to take the Bible text and unfold its meaning or repeat its affirmation without regard to the context or the world of thought and life out of which the declaration is made. That would be to preach without discrimination and at random from the Sermon on the Mount or from an imprecatory psalm. Bible preaching, instead of being the simplest of matters, is most exacting and calls for all the gifts of scholarship and exegetical training with which the preacher can be furnished.

Perhaps there is no better illustration of what the true use of the Bible by the preacher is than that given by Professor William N. Clarke in his "Sixty Years With the Bible." He traces the gradual change in his use of the Bible as a preacher and marks a forward step by his sentence: "Hitherto I had been using the Bible in the light of its statements, but now I found myself using it in the light of its principles" (p. 120).

This was the transition from tradition to reality; from search for the letter to apprehension of the spirit. It is in the latter sense that the Bible is to be used by the preacher.

Accurate exegesis with grammar, lexicon, and all the contributing agents of the science will not insure the possession of the truth that is in the Bible for preaching. Without this science of exegesis the truth, to be sure, is not forthcoming; but there must be more than the pursuit of the discipline by

the student-preacher. The mind and spirit must become saturated in the truth that the Bible contains before its riches are fully discovered. Scholarship alone cannot thus inflame the emotions and arouse the passion that precedes utterance. As Dr. Clarke says elsewhere in his book (p. 136), the preacher's hold upon the central Person in the Bible may be so strong that he will be not in the least disturbed by changing theories regarding the documents.

When we are able to return to such a free and accurate use of the Bible in preaching, there will be little need for elaborately studied topics, the material for which is furnished from every source under the sun. All sources will be laid under tribute to illustrate the truth which is in the letter of the Bible text. This will be true Bible preaching, the place in which both exegesis and homiletics find together their highest expression.

LIVING EPISTLES.

BENJAMIN WILLARD ROBINSON.

There are today at least some few scholars of high standing who are seeking to rescue the figure of the apostle Paul from the finely carved sarcophagus of Pauline theology and Paulinism. They make an earnest plea for the simplicity that is in Paul. I confess I sympathize largely with these efforts.

For, the men who have lifted empires off their hinges and turned the currents of history have been simple men whose writings were a part of their life; not separate treatises smelling of the lamp, but rather unsystematic outpourings; not the product of their isolated hours of thinking, but a part of their purposeful life itself, no more to be separated from it than the pulsations of their heart.

Such a man was Paul. He wrote not so much systematic theology as helpful letters. We must not treat them as a mine simply, in which to discover all the treasures of system and dogma. They are more than that. They are living and glowing. They are poured hot and molten from the very heart upon which there pressed daily the anxiety for all the churches.

There came a later day when Christianity became literary, when a Justin Martyr sat in the quiet of his study and wrote a careful and scientific defense of Christianity, or an Origen composed a voluminous work against heresies, or a Clement prepared a philosophical System of Christian Theology. But when Paul wrote, that later day had not yet arrived. His letters belong to the period when Christianity had not yet become literary, when it was still throbbing with the life and impetus of its founder. We need systematic theology. It is grounded in the systematizing instinct of the mind and in the ever present need of orderly and organic presentation of truth. Men

need to feel that truth is one, and the oneness of truths can only be manifested by unifying them in a system. But there is still greater need for the life, the impetus, the power, that go out from the gospels and from every sentence of Paul's letters taken just as they stand.

We may divide the early years of the Christian church into three periods: the pre-literary, the Christian literary, the literary. There was first the period in which Christianity had no literature (other than the Old Testament). And there was, secondly, the period in which Christianity had writings which were meant only for use in Christian worship and devotion and were not primarily intended for the perusal of the world at large. And, thirdly, there came the period when Christianity boldly launched out into the world of literature. To the first period belong Paul's letters. In the second period come our gospels which are in a sense literature, but were written for Christians, to aid them to a better knowledge of Christ and to give them the inspiration which comes from closer association with Him. They were not meant for a cold critical world to read. For the world would naturally criticise works which were not primarily adapted to it. But for the Christians, they are the inspired, the best possible, help to an ever fuller appreciation of Jesus, the Christ.

Paul, we are saying, belonged to the time when Christianity had as yet no literature. Paul never intended to supplement or to supersede the Holy Scriptures of his Fathers. His authority in everything Christian is Jesus himself and the Holy Spirit dwelling within him. Paul made himself a man of his people, a workingman who toiled as other workingmen did. He did not carry on his tentmaking simply as a pastime, but he resorted to it at times because he did not wish to become a burden to poor people to whom he was bringing

his message or to place himself under obligations to those who might put wrong constructions upon his receiving aid from them. Meanwhile his message was sown quietly, like the grain of mustard seed. His letters are the unrestrained expressions of a man who knew what it was to suffer hunger and thirst, cold and nakedness, who was capable of unlimited loving, and capable of unmeasured hate. The fact that he wrote letters is not sufficient to stamp him as the first Christian writer and author. He wrote letters with the same purpose which would today characterize a missionary-pastor, who from a new field sends greetings of love and warning to friends previously made on other fields. That his letters would still be in existence ten years later Paul perhaps never dreamed, how much less that they would afterward be gathered together and published, and even be made a part of a great book which should be handed down through the centuries. With those coming centuries his glowing hope did not reckon at all. His letters are throughout letters in the genuine sense of the word. They are not literary treatises, but the private words of a father or a brother palpitating with confidence or anxiety, with chagrin or spiritual delight.

A treatise, even in epistolary form, is a piece of art, of literary art. A letter is a piece of life. There is no more likeness between them than between a dialogue of Plato and a conversation which you and I hold on the street corner. A treatise is written for publication, but if the newspapers publish a private letter, a great injustice is often done. Paul's letters are snap-shots, are flashlight pictures, not photographs carefully finished in the studio. And the result is that we can see the man Paul in all the glow of his activity. If his letters are literature at all, they belong, according to De Quincey's

fine classification in his essay on Pope, not to the literature of knowledge, but to the literature of power.

Further, Paul was a man of a single great experience. He had been a Jew, a persecuting Jew, a Jew struggling, agonizing, and failing to keep the law of his nation; and the next day he was a free man, under no law, a saved man. He had seen the risen Lord. And in that single hour the glory of the only Begotten Son of God smote him on the face like another morn breaking upon mid-noon. His whole life was changed, and he went forth to preach the salvation that is in Christ. In preaching that salvation he uses many similes and figures, as we do today in trying to make a subject graphic and concrete. Justification and reconciliation are two different ways of picturing one great fact. Did Paul think that he was going through the process elaborated in Ritschl's Justification and Reconciliation? Could Paul have been so complicated as that? Did Paul have an *ordo salutis* carefully worked out in which redemption and forgiveness, justification and reconciliation, were successive stages? These systems have been brought to Paul. Very likely he would not have denied that the main implications of them were in what he said, but he himself, like all great leaders, was a simple man with a single great purpose. White light can be unbraided into the seven prismatic colors, and the seven separate colors can by reflection be converged back upon one spot into white light again. It will resolve into them, and they will converge into it. But Paul's experience is guiltless of any such *process*. The light that shone into his soul did not pass through a prism and make its seven colors upon the inner wall of his being, nor did he seek to show God's promise of salvation as a rainbow analyzed out of one white beam. But the light came into his soul in one clear whiteness and in one clear whiteness he sent it forth

again. The light illumined a thousand objects, but the light itself was one. The light that Paul carried with him into the dark places of heathenism may have had compacted into itself double and triple rainbows, spectrum beyond spectrum, rays of light and rays of heat and rays actinic, but he was not thinking of it in that way. The thought of a man who is carrying a lighted lamp into a dark sepulchre is far removed from prisms and spectrums and recombinations.

If this conception of Paul is the correct one, or rather if it should be the ruling one, how trivial seem some of the objections made by critics to the genuineness of this or that letter of the Apostle. If they are the living utterances of a living man we should no more be troubled by a seeming contradiction between two of them than we should be if we discovered that one of our friends had written us a letter on Thursday expressing himself vehemently upon a certain subject which nearly concerned him, and afterward on Monday, when he had thought the matter over, had written us a letter expressing a different opinion. So little should it trouble us, too, if some one says that one letter repeats part of another, or if one letter shows a more developed conception of a matter than another. In every case our friend's heart and spirit remain the same. His expressions have changed, but his great and inmost nature is practically immutable and we feel it beating through every line he pens.

In a word, what I am trying to say is that so viewing him we lose, it may be, some details of Pauline theology and Paulinism. But what is that compared to the fact that we regain Paul himself? We have the reflection of his varying moods, his courage and his discouragement, his angry impatience and his love, as he dictated, perhaps in a quick rapid voice, to the man who took down his letters. If Paul could

have seen how we have obscured and forgotten him in our zeal to get his system would he not have called,—is he not calling,—to us down the centuries, calling to us and saying: I am not a book, I am a man, I may have some inconsistencies of mere expression, some variations of mood, some seeming contradictions, but if I have, it shows that I am not a system, but a person, not a volume printed and bound in antique, but a living man!

I started out by calling Paulinism a kind of sarcophagus in which Paul has perhaps been entombed. And if the figure carries to any extent a truthful representation we should stand before the beautifully wrought tomb of Paulinism and say with a loud voice, "Paul of Damascus, come forth"; and then we should loose him and let him go into the churches of today.

THE OLD BURDEN OF SOULS BORNE ANEW.

GRAHAM TAYLOR.

The old burden of souls is on the human heart and conscience as much, if not more, than ever. If it does not seem so, we should remember that it never really has been borne by more than the minority of even confessedly Christian people, as shown by their works. And yet we should never forget that the Lord Jesus laid upon the heart and conscience of every disciple the burden of the single soul, its life and death, its sin and salvation, its doom and destiny, as he himself felt it. How to make Christ's people be as conscious as He is of others and bear one another's burden is the problem of the Spirit. To get people to do so as He did is to make them Christians, and to get Christians to do so, is to win the world for Christ.

The ways in which this old burden is now being recognized and assumed are more diversified, spontaneous, scattered, perhaps more real for being less conventional and exclusively ecclesiastical in expression. They may seem on this account to be less intense, concentrated and impressive. Yet more people really care more for their fellow men than ever before, and show it in a greater variety of practical ways. Of a distinguished public-spirited citizen of London, not ecclesiastically rated as an evangelist, one of England's greatest and most evangelistic Roman Catholic prelates said, "He really cares more for his fellow men than anyone I have ever known." In so saying Cardinal Manning not only gave noteworthy and deserved attestation to one of the foremost Congregational Protestants of the world, but he emphasized the modern expression of the burden for souls.

This increased care for another is evidence of a growing

religious consciousness. Being a Christian is to become more conscious of God and fellow man and less self-conscious. That is Christ's way of begetting in each one of us the consciousness of our better, broader, higher, diviner selfhood. It is the way in which he hands back to the one who gives himself away in the service of God and fellow men, a self better worth the saving, because it is more to God and others and does more for the world and the kingdom. Religion manifests its hold and growth upon the present people in making us more fully conscious of each other's existence. We are more than "souls" to each other, we are selves. We care for each other not as "a case," but as a man, a woman, a child. The burden of the soul has become the burden for the whole self. The concern for the spirit is extended to caring for the body. The physical department of the Young Men's and Young Women's Christian Associations is recognized to be one of the farthest reaches of modern evangelism. Giving a child the best chance to be born right the first time, is coming to be considered the best preparation and assurance for its second birth.

To be consistent in claiming to love souls and to try to save them, more and more of us profoundly feel it to be incumbent upon us to care for the life and limb, the health and well-being, the growth and the happiness of our fellows. And so personal and legislative effort to secure better houses to shelter good homes is regarded as work toward making human lives "a habitation of God through the Spirit." The New York City churchman who secured the enactment of the building code which housed a million of his fellow citizens in the well-lighted and ventilated "new-law-tenements" who would otherwise have lived and died in dark rooms, fulfilled the Apostle's injunction, "Only behave as citizens worthy of the

Gospel of Christ." The mother hearts of those Chicago women who initiated the movement for the first Juvenile Court thereby inaugurated a redemptive agency of the state, which, if not evangelistic, places within reach of the churches' evangelism the very neediest of those most out of their reach. To help children and young people have a good time without being bad, is to do much moral and religious good. Thereby we bear so heavy a part of the burden of many a young life that, if we did not do it, would be crushed under the weight of its "leisure problem." To "stand in-between" in the industrial struggle, for the prohibition of child labor; for the relief of women from the overstrain and underpay, which ruins their health and motherhood; for the protection of operatives from dangerous machinery and insanitary working conditions; for adequate compensation for disability and death suffered from industrial causes; for the promotion of fraternal craft and trade fellowships among both employers and employes and for the conciliation which will prevent the fratricidal strife that is the scandal and menace of Christendom—all this is to fulfil the sacrificial function of the church and the Christian, "to fill up that which is lacking of the afflictions of Christ."

By as much as town, county, city, state and nation are thus assuming functions which were once the exclusive prerogative of the church, by so much the churches may claim to have been building better than they knew. For thus the whole community is taking up and bearing away Christ's own burden of the soul, which the church, in the person of her heroic "Remnant," has borne almost alone throughout the centuries. Because of this very fact that so much of religion has gotten out into the open and into law and the administration of government, the church and the Christian are no less but all the

more essential in the world. For it is still their supreme prerogative to hold aloft, like the flag of the kingdom, the divine ideal of what the one soul and the community were meant and made to be; to initiate movements to realize that ideal; and to generate the power in the individual and the community which will sustain these sacrificial efforts and enable them to "bring judgment unto victory." This victory is possible only as the social movement is endued with the passion of religion by a religion that is possessed with such a burden of souls as is inspired, informed, and empowered through its social consciousness and vision. That world-vision, which our foreign missionary movement is returning to the women and laymen of the churches, will beget their keener consciousness of obligation and opportunity along their home peoples. Thus again, through the reciprocity between self and sacrifice, the arms of the cross are becoming the rays of the crown.

SWEDISH MISSION WORK IN AMERICA.

Fridolf Risberg.

The Lutheran church is the state church in Sweden. There are also some Methodist and Baptist churches there, but no Presbyterian or Congregational churches. But there are many hundred free churches just like the Congregational churches here, except the name. These were started some forty years ago after a great religious awakening.

Sweden had a hard time in 1860-70, and many emigrated to this country, among whom were many true Christians. At first they belonged to the Lutheran church, which will celebrate its golden anniversary this summer. But some forty years ago many left that church and started free churches of true Christians like those in Sweden. Many Swedes of the same faith have come here all the time afterwards. These are called Mission churches, and are of three different groups: the Swedish Congregational, of which there are a little more than a hundred; the Swedish Evangelical Mission, or in Swedish for short, "Förbundit," numbering two hundred churches; and the Swedish Free Church of America and independent churches, about the same number. The first two groups are nearly alike; the Free churches are more like Baptists, but all are governed like Congregational churches. Many times, efforts have been made to unite them all in one body, but hitherto in vain, although we are friends. If we were united in one body, we would be the strongest Swedish denomination, except the Swedish Lutheran church. All these churches are found in all northern states and a few in other states and Canada. Most of them in the East are Congregational, but of the thirty churches in Chicago, only four are Congregational.

The Mission Covenant was organized in 1885 and will cele-

brate its twenty-fifth anniversary next June. At its organization, the American Congregationalists offered to help to support its home missions, build houses of worship, and educate ministers. Superintendent Montgomery, who had already discovered this movement in Sweden, was a very great help in this work during ten years. The largest church of the Mission Covenant now has seven hundred members, and the largest church building seats nearly three thousand people.

In order to educate young Swedes for the ministry, a Swedish Department was opened in September, 1885, and has just now completed its twenty-fifth year. I came then from Sweden to take charge of this department, and was for three years alone as a Swedish teacher. But the next three years the Mission Covenant paid an assistant instructor, Professor D. Nyvall, for two years, and Professor M. E. Peterson the third year. Since that time he has been assistant professor here for nineteen years. The Mission Covenant, after six years' co-work with us here, started an academy and seminary of their own, 1891, first in Minneapolis and afterwards in Chicago, called North Park College and Seminary. The Swedish Free Church also has a Seminary here in Chicago with only a dozen students at present.

The Swedish Department of our Seminary was promoted and called the Swedish Institute, 1903, with its own Advisory Council, four of its members being Swedes. Since that time the Swedish Congregational churches have contributed to the salary of the assistant professor. The students come from and go to all the different groups of churches, although, of course, most of them come from and go out as pastors to the Congregational churches.

The Swedish Department or Institute had fourteen students the first year, forty-one in 1893, and has at present twenty-

one. During the twenty-five years of its existence it has had 290 students, 193 of whom have been graduated, including the six seniors of this year. Of these, twenty-two have gone out to foreign mission fields, some preach in Finland, Sweden, and Canada, some preach to the Finns in this country, for we have had some Finnish students almost all the time. Three are superintendents of Sailors' Homes, two are editors of Christian weekly papers. Twenty-eight are deceased, of whom three were murdered in the Boxer outbreak in China, 1890, and one died of fever as a missionary in West Africa. About 150 preach the Gospel to the Swedes in the United States. Some have returned to their former trades, or have left the ministry on account of feeble health.

The Swedish Mission Churches are friends of foreign missions. The Swedish Free Church has a mission in China, the Swedish Mission Covenant maintains about twenty-five missionaries in Alaska and China, and the Scandinavian Alliance Mission, to which some Danish and Norwegian churches also belong, has about ninety-seven foreign missionaries at work. The churches have many weekly and monthly Christian papers, the largest one with 19,000 subscribers. They have two orphan asylums, four immigrant and sailors' homes, and the Mission Covenant maintains a Home of Mercy and Hospital in Chicago. The students from the Swedish Institute have worked in both foreign and home missionary fields.

THE CONTRIBUTION OF HISTORY TO LIFE.

HENRY H. WALKER.

The function of a Theological Seminary is the equipment of moral and spiritual leadership. It is the training of men who shall meet their fellows on the common ground of the serious problems of mind and heart and life. It is the preparation of virile men, who from their fund of knowledge and their growing modicum of wisdom and experience shall be in a position to minister to their own age, and to help it solve its ethical and religious problems, both theoretical and practical. It is to send out into the world those who shall conserve the spiritual treasures of the past, sift out the wheat from the chaff on the dusty threshing floor of the more serious thought of the present, and through sympathetic appreciation and spiritual insight serve as prophets of the future.

The ideal of the Theological Seminary ought to be identical with the ideal of Jesus, "I came that men might have life, and that they might have it abundantly." Every department, every course of study offered, every instructor, every student should be instinct with life, and should have life, and the making of life more abundant, as the ideal and aim of endeavor. Other ideals and aims, eminently worthy in themselves, and more scholastic in character, should be subordinated to the central purpose to train men who are to lead their fellows through the valley of intellectual doubt and ethical uncertainty, up to the jagged peaks of certitude and aspiration.

In view of such a function and such an ideal in the training and equipment of the Christian ministry, the significance and importance of historical studies at once becomes apparent. For history is an epitome of life, and the history of the Christian Church is an epitome of the ethical and spiritual

life of nineteen centuries throbbing under the spell of a messenger and a message unique and revolutionizing in their influence on the world's Ethics and Religion. The men and the movements that have characterized the centuries have not been of the nature of unrelated atoms moving in an undefined spiritual ether. They have been vitally related to one another, to the spiritual soil from which they sprang, and to spiritual influences, which, emanating from them, have touched the shores of distant centuries. The substratum of all history is life. The significance of history is that it brings us face to face with men who were themselves face to face with life, shows us how they met its problems, how they sought to solve its intellectual and moral perplexities, and what they contributed of enduring worth to the generations which should come after them. Pre-eminently is this the significance and the value of the study of the history of the Christian Church.

Judged by his influence to mould life, institutions and civilizations, Jesus was without a peer as teacher, guide, and inspirer. His was a unique personality, and a unique and divine message. Both his personality and his message stand, as they have for nineteen centuries stood at the bar of the intellect and the heart, and the practical life of man, imperatively demanding evaluation. "What think ye of Jesus?" is still the central question of faith. Whether he speaks from God or from himself alone is of mighty import both for faith and life. For the individual soul to answer these questions intelligently and sympathetically is of supreme importance. But to do this one must needs take into account the solutions to these problems which the centuries have offered, in the thought and experience of great souls who have been in Jesus' company and have seen all life through his eyes.

In a word, Christian thought is not a collection of unre-

lated, disjointed, individual opinions. It is a movement of the mind and heart of Christendom out upon the mighty currents of life and thought in Jesus of Nazareth and his message. The history of Christian doctrine glows with light and inspiration; for it is the record of human experiment, progress, and final achievement in the ultimate questions of life and conduct centering in the personality and teaching of Jesus.

Just as truly as the history of Christian thought has immediate bearing and spiritual worth for present-day Christianity, so has the history of the church itself as an institution. Life will incarnate itself in an organism, and as the life manifests itself, so will the organism take on new forms, and modifications of the old. So the church of Jesus through the centuries, in its forms and institutions has given expression to the changing life within. Its history offers many instructive lessons both by way of warning and inspiration, which our age needs if the church is to advance steadily upon her course, and not waste valuable time and energy retraversing roads which have ended in the morass. The time will never come when the Christian consciousness can afford to turn a deaf ear to the teaching of experience, both in the intellectual apprehension and the practical expression of the life of the spirit.

"THE ENTRANCE OF THY WORD GIVETH LIGHT."

Reinert August Jernberg.

The settlement was given over to ungodliness. Hidden away from the world in the darkness of the forests of Wisconsin, a dozen miles from the nearest town on the railroad, there was no reason for these people to blush at indecency, or to refrain from indulgence in the lowest pleasures. No man cared for them and they did not want any man to care. They worked hard, clearing the forest, plowing the fertile soil, raising good crops and fine cattle. Why should they not enjoy the fruits of their labors in their own way? So they danced Saturday night and Sunday morning until people started for church in other places. They gambled and they drank with the usual results of these vices. There was nothing else to break the monotony of their lives from year to year. This was the atmosphere in which the growing generation was brought up. Their fathers were Scandinavians used to toil and hardships, but strangers to the refining influences of life. The church had held them in the fatherland, but being let go they went to their own company. They were floating unrestrained back into paganism.

It was summer and the students in Chicago Seminary had a vacation. Our Scandinavian churches had not then a society scanning the horizon for fields like this, as they have now. They did not send out half a dozen tents during the summer in which to hold meetings for their people in the desolate places, as they do now. But the students in our Norwegian Institute were as eager then for opportunities of service as they are now, and when they did not find them ready made at hand, they went out to look for them. So two of them traveling together like the apostles of old, hearing of this settlement, went thither, secured the little school house for meet-

ings, and began to tell the people of the better way. They were disturbed and annoyed in their preaching by cat calls and interruptions. The windows in the school house were broken by stones which fell among the listening people, barely missing the preachers at whom they were aimed. But there were conversions, and soon a little company of believers was gathered. When the seminary opened, one of the students remained with the little flock, until his brother graduated from the seminary and succeeded him. This man brought his young wife to share with him the hardships of a Wisconsin winter in the loft of a blacksmith shop, the only dwelling place they could find. The people called a council to organize a Norwegian Congregational church, and one of the teachers in the Institute traveled up into the woods to help in the organization. Then came the building of a commodious church, and a comfortable parsonage, where the pastor and his wife spent eleven happy years of successful service. They were succeeded by another of our graduates, and he again by a third. The bacchanalian dances, the gambling and riotous life are only ancient history now. The fine church and the parsonage on the hill command immediate attention and are the centre of a social and religious life which the community had not dreamed of before the coming of our students. Several of those first converts have joined the church triumphant now, and they passed gloriously. A new generation has grown up in an atmosphere of Christian nurture and have taken their places of responsibility in the church there and in other communities.

This story covers twenty years and has been repeated twenty times in other localities during these years; with this difference, however, that the equipment for this work now is ten times better and the results correspondingly greater and more rapid in their development. Such is some of the work of our Institutes.

A WORD ABOUT THE GERMAN WORK.

Hermann N. Obenhaus.

Our biennial General Conference met from the 13-17 of April in Lincoln, Neb. The capital of this western state is becoming quite a center of Congregationalism, of various tongues. We Germans have three large and vigorous churches there, the membership of which is composed of sturdy German-Russian stock. These Germans, coming by way of Russia, where for a century or so they had found a home, find in American Congregationalism to a great extent that for which their hearts have been longing: a Christianity free from the forms of the letter and filled with the freedom of the life of the Spirit.

The Conference was inspiring and it was said generally to have been the best so far. Our 200 churches were represented by some fifty ministers, which fact, when we remember that the field is nation-wide, and that the churches are scattered from the Atlantic seaboard to the Pacific slope, that salaries are meagre, and that many if not most men serve more than one church, is noteworthy. About half of the ministers present are graduates of our German Institute of the Seminary. The Chicago alumni, together with some of their wives and friends, sat down to their first alumni dinner at the Lincoln Hotel, in true Seminary style and related stories of Seminary days. It was an occasion not soon to be forgotten, and from many warm expressions of loyalty heard, doubtless established a precedent for the future.

Rev. H. L. Stahl, an alumnus, and the permanent scribe of the Conference, was recently elected to the full professorship of the German language and literature of Redfield College in Redfied, South Dakota, the school which also is the one reg-

ular preparatory school for our German students. To show the interest of our German churches in this school in its work in training German students, it may be stated that they voted to raise $50,000 as their share towards its endowment.

Dr. M. E. Eversz, our superintendent of the German churches, soon after the Conference, sailed for Europe to be gone during the summer, in the interest of the general work. He plans to visit a number of the German colonies in Russia from which our present emigrants came, and he hopes also in Germany to establish a closer relationship between us and the German Free Evangelical or Congregational churches, and if possible to find a few more men over there for our rapidly expanding work.

IN YOUR PATIENCE YE SHALL WIN YOUR LIVES.

By Frank G. Ward.

Professor Peabody is constantly arraigning a present-day trend toward provincialism. It is a strange thing to do in an age when more than ever before all the interests of the world are left at one's door in the daily newspaper. But there is a certain truth in this criticism of Professor Peabody. This is particularly the case with a minister. Parish duties are becoming more exacting. The burden of church machinery is laid upon him. He must constantly be "on his job." He has less opportunity for exchange with his fellow-ministers. Associations and conferences easily run into business sessions. Grasp is sacrified to detail and so the minister trudges on with his eyes on his task. The result is that he easily thinks that his burdens and his perplexities are peculiar to himself. He becomes provincial in his outlook and impatient in his attitude toward his work. This suggests what I consider one of the great leakages of spiritual energy. It comes through the seemingly fragmentary character of individual effort. One fails to see the relation of the task to the common weal, the part his life plays in the common fellowship. And this gap cannot be chinked in by methods nor arched over by organizations. It is the interflow of personal interest and helpfulness throughout every joint and crevice in every possible way which shall cement the retaining wall of our spiritual resources into one solid mass, able to conserve the gathering waters until they shall make a mighty dynamic head.

This is no new task for this Seminary. From far back in the past the way has been blazed by those who have gone before. The trail leads up to the doorway of the present in

the private unobtrusive service of Professor Scott. A review of his correspondence would reveal the strength of his personality going out in the name of the Seminary for the purpose of heartening the ministry of our Middle West. Let this trail broaden into a trunk line and branch out into innumerable by-paths. Thus will it conserve by a far-reaching reciprocity the spiritual resources of the day even as good highways reaching out from the market places conserve the agricultural resources of field and farm.

To be sure it is not without a shock that one awakens to the fact that the circumstances which lead one to "resign to his wife" in a mood of discouragement are common to the race of ministers. It makes the task of social reconstruction and spiritual conservation a momentous one. One is led to say with deepening solicitude "Who is sufficient for these things?"

But on the other hand as one begins to realize that his own task is a part of a greater one, he breaks away from the provincialism of his depression, the occasion of his disquietude ceases to be a personal matter, his uncertainty in regard to himself gives way to a great faith in God. For God will not suffer humanity to be tempted above that which it is able to bear. The shifting impulse gives way before a sturdy determination to stand fast; to do one's part valiantly in the team work for the Kingdom; not to suffer the line of defence or of progress to be weakened by any show of white feather on one's own part. So it is that the burden is increased and at the same time the power of resistance is enhanced. The great common task becomes the heartening to the individual effort and the conservation of spiritual resources is made complete. And so one learns in patience to win his life.

HYMNS FOR CHILDREN.

H. Augustine Smith.

Of the making of hymns there is no end. From the days when Paul admonished the Corinthians to the use of "psalms and hymns and spiritual songs" up to the present time we have a total of over 400,000 Christian hymns in all languages. Children's hymns are a peculiar product of the nineteenth century and of woman's deeper insight into child nature. Their inspiration is also to be traced to the poets of nature like Wadsworth, Shelley and Keats, who taught contemporaneous hymn writers the beauty and loveliness of this world. Eighteenth century hymns were doctrinal and didactic and so full of speculation as to the future world that the present world was forgotten. The earth to that age was a howling wilderness and the plaintive refrain in modern phraseology was "I want to be an angel." Today we have plenty of hymns that treat this life as a heaven on earth.

"My God, I thank thee, who has made
The earth so bright;
So full of splendor and of joy,
Beauty and light;
So many glorious things are here,
Noble and right."

Imagine children of tender years singing such a lacrimose lyric as this (I quote from an old song book):

"I should like to die, said Willie,
If my papa could die too,
But he says he isn't ready
Cause he has so much to do.

And my little sister, Nellie,
Says that I must surely die,
And that she and mamma,—then she stopped
Because it made me cry."

Nearly all children have a feeling for poetry and an ear for music. Why should we debase their taste in the name of religion? In their impressionable years it is so easy to stock their minds and hearts with the noblest and the best. Thanks to the poets of nature and their influence on nineteenth century hymn writers, our present day hymns have a poetic finish, an elevation of style, and a variety of form and subject matter heretofore unknown. It used to be said of hymnists that they drank more of the Jordan than they did of the Helicon, that the hymn book was good worship but poor poetry. Juding from the old Bay Psalm Book, 1636 A. D., the first book printed in America, this must have been so:

"As the hart after water brooks doth bray,
So my heart panting after thee doth pray."

or from a Sunday school hymnal published as late as 1907:
"Hear the tramp, tramp, tramp, of the Sunday School brigade,
Whether rain or shine, we are always on parade."

In contrast to this doggerel it is a relief to turn to the noble hymns of the church (for children) such as the smooth flowing verse of

"Brightest and best of the sons of the morning,
Dawn on our darkness and lend us thine aid";

or the marvelous detail of this hymn picture:

"O Jesus, thou are standing
Outside the fast closed door,
In lowly patience waiting
To pass the threshold o'er";

or the narrative and picturesqueness of this Samuel story:

"Hushed was the evening hymn,
The temple courts were dark;
The lamp was burning dim before the sacred ark;
When suddenly a voice divine
Rang through the silence of the shrine."

There is yet another factor that helped to build an adequate hymnody for children. The Anglican hymn writers in following the Book of Common Prayer extended the subject matter of hymns to the widest possible periphery, giving us practically our first missionary and militant hymns, our first harvest and thanksgiving hymns, our first Christmas and Easter hymns, our first Sabbath and Bible hymns, our first morning and evening hymns, and a fuller representation of the life of Christ. This is just what our children ought to have—less of human frailty and more of God's love and care, less of prayer and more of praise, less of heaven and more of earth and the church militant with its special days and special observances, less of the blood and cross and more of the Good Shepherd, the Great Physician, the Wonder Worker and Friend of Children.

The greatest objection to the exclusive use of the Gospel hymns for children is that they deal with one phase only of the Christian life, namely conversion, or they whisk one away to heaven. There is no middle ground, no growth in the graces of the spirit, no unfolding life. These hymns also teach an introspection, a self-consciousness, a stock-taking of sins and shortcomings, the worst possible attitude for children to take. Here is such a hymn at its worst:

Scholar: "I'm but a little child, mamma,
How many sins have I?
Can I remember all my sins,
And count them if I try?

Teacher: When you can count the stars, my child,
And count the leaves that die,
All scattered o'er the autumn fields
Beneath the autumn sky.

Chorus: Lord, pity me, a little child,
And teach me how to pray,
And though I cannot count my sins,
Lord, take them all away."

Hymns of repentance, of invitation, of the call of the Christ, we surely must have, but let them woo the child with such tender words as these:

"Jesus calls us o'er the tumult
Of our life's wild, restless sea,
Day by day his sweet voice soundeth,
Saying, Christian, follow me."

In the reaction against Gospel hymns or the experimental type, we have jumped to the other extreme, to the ultra-militant hymns, hymns of the do or die spirit, usually vague in thought, merely martial and exhilarating, with enough weapons, banners, conquests and victories to go around. There is so much of this aimless battle cry in our present-day Sunday School music:

"The trumpet of battle is sounding,
O, soldier, equip for the fight;
The slogan of love is resounding,
Arouse ye, for God and the right."

"Rouse, ye Christian soldiers,
Hear the battle roar,
Up, for God and country,
Victory evermore."

Contrast such hymns (and there are thirty others like these in this same hymnal) with those noble hymns that acknowledge love and loyalty to a living Master, and though fierce the conflict, pledge a definite and willing service, such as:

"The Son of God goes forth to war."
"Courage, brother, do not stumble."
"Fight the good fight with all thy might."
"Christian, dost thou see them."

Let us remember in all our child training that we are no longer living in an age when it is customary to stand in awe of some great personage, or some venerable church building, or some sacred ceremony, but we needs must enter with brazen feet and interrogate: What is it for? How much did it cost? Is it of any use to me? Children have caught this same spirit of familiarity, of making all things common. We need greater reverence for our church buildings as holy places rather than as centers of social life and merchandising. "Let all the earth keep silence before him." Let our child training be not so much by the formal teaching of sermon and Sunday-School lesson, as by the quiet moments of a well-ordered service, by the deep tones of the organ and the chanting of the choir, by the mellow light of stained glass windows and the mystic spaces of nave and transept, by that atmosphere of religious nurture that the men of old felt when they exclaimed: "The Lord is in His holy temple; let all the earth keep silence before Him."

THE SOUL OF THEOLOGY.

Clarence A. Beckwith.

There is a higher and a lower side to theology, a body and a spirit. So far as theology is a science, its material is subjected to the same tests which are valid for other sciences. So far as it is a philosophy, it presupposes a view of the world and a doctrine of reality derived from metaphysics and other purely rational considerations. So far as it is a description and interpretation of the Christian life as such, it depends upon psychology for a knowledge of the processes in which this life is realized. So far as its content is drawn from the Scriptures, it relies upon textual, literary, and historical criticism for the values which it finds in the various parts of the sacred record. So far as present day theology involves the past development of Christian doctrine, it implies an understanding and use of the great confessions and dogmas of the church. No one of these elements can be ignored in the working out of a theological system. Indeed, prolonged and serious attention must be given to each one of them. They are the bones and muscles and structural organs of the body. It is aside from the mark to say that they are not the soul; they do not profess to be the soul. They are however the forms without which the soul cannot come to visibility and action. Only in recent times are we able to understand how vitally body and soul are mutually related: how dependent therefore the soul is upon the body for its well-being. He alone will disparage this side of a theological training who depreciates scientific accuracy, rational insight and coherence, psychological testimony, historical criticism, the inner and necessary development of Christian truth. The demand for reasoned, clear, and convincing presentation of Christian truth

in terms of contemporary thought and in harmony with the rest of our intelligence answers to a legitimate demand of human nature. Thoughtful men whether pastors or laymen will not for long periods allow this need to go unsatisfied.

There is, however, a higher spiritual side of this whole subject to which many theological students and perhaps theological instructors do not always give due heed. The principal interest of theology is with Christian faith and life. It is an attempt to interpret Christian experience as that which has occurred in the past, but even more than this it requires a living consciousness by which alone the life of the past can be understood and explained. One seeks to ascertain the meaning of Christ both in his person and for redemption, but this is indissolubly connected not merely with the Christ of history and of metaphysics, but also and essentially with the Christ of faith. The same attitude must be taken up with reference to the doctrine of God as Father, his providential order, sin as alienation from him, the atonement as the reconciliation of man to God, and the Christian life in its beginning and progress. These may be investigated with scientific methods, defined with logical precision, and defended with controversial fervor; but their inner spirit eludes science, refuses to be defined by logic, and evaporates in heated discussion. The great theologians have never been deluded with the dream that they were simply expounders of abstract propositions. At the close of his sublime theodicy the apostle's heart swelled and glowed with pent up feeling as he confessed the utter inadequacy of human thought to fathom the ultimate mystery of the divine good will. Augustine never loses sight of the fact that he is first a Christian man before he is a theologian, and he rests the foundations of his "City of God" not alone on divine predestination but on the deep consciousness of redeem-

ing grace. With keen and relentless logic Calvin argues the sovereign and irresponsible election of God, but his great argument is wholly motived in the interest of God's glory and man's salvation. In every discussion and through all study of theology, one has to recognize that his experience contains elements of which his reason can give no exhaustive account, that his will involves ideals which no present has yet fully justified, that through his feeling he comes into touch with relations which lie beyond the spectrum of his intelligent apprehension, and that the system which he elaborates is after all only a fragment—true though it be—and prophecy of ampler truth which God will grant to those who follow him. The soul of theology is the redeemed life, and that is the best theology which most adequately incarnates and expresses this life.

COURSES OF STUDY.*

THEOLOGICAL ENCYCLOPEDIA.

Professor Davis.

1. **General Introduction to the Course in Theology.** A survey of the relation of theology to the other departments of human knowledge, the organization of theology as a discipline, a discussion of the methods of study and research required in seminary training and practical suggestions concerning books and reading. Required of juniors. First period, one hour a week.

OLD TESTAMENT.

Mr. Oxtoby.

1. **Historical and Literary Study of the Old Testament.** The course includes: (a) general view of the periods of Old Testament history, chronology, principles of the historical and literary interpretation; (b) the law codes of the Old Testament, origin, development and religious value of the institutions of Israel, the critical problem and its solution; (c) addresses of the pre-exilic prophets studied in their historical setting; (d) the geography of Palestine, studied with the use of the Hebrew language. Required of juniors. Throughout the year, five hours a week.
2. **Hebrew Language and Readings in the Historical Books.** Elective for all qualified students. Throughout the year, two hours a week.
3. **Exegesis of Different Old Testament Books in Hebrew** is offered each period. Presupposes Old Testament 2. Elective for all qualified students.

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*Only those courses are printed here which are given during the ensuing year; for other courses see the Year-Book of the Seminary.

Professors Harper and Ferris are on leave of absence during the year 1910-11. Professor Robinson, who taught last year in the Seminary, will have charge of the work in New Testament. Mr. Frederic Breading Oxtoby has been appointed instructor in Old Testament Language and Literature for the academic year. Mr. Oxtoby is the son of a minister, a graduate of the University of Michigan in 1905; of McCormick Theological Seminary in 1908, and its Fellow for the last two years. During this time he has studied one semester in Berlin, and one in Marburg, Germany. He has also studied and traveled in Greece and Palestine.

4. **Early Narratives in Genesis:** literary criticism, comparison with similar stories among other peoples, interpretation, nature and religious value. Elective for all qualified students. First period, two hours a week.

5. **The Old Testament Wisdom Literature.** Study of the books of Job, Ecclesiastes, Proverbs and Song of Solomon. Elective for all qualified students. Second period, two hours a week.

7. **History and Literature in the Post-exilic Period.** Elective for all qualified students. Third period, two hours a week.

NEW TESTAMENT.

Professor ROBINSON.

a. New Testament Introduction.

2. **Introduction to the Pauline Epistles.** Required of juniors. First period, three hours a week.

3. **Synoptic Problem and Johannine Question.** Required of juniors. Second period, three hours a week. Courses 2 and 3 are continuous and aim to give a general introduction to the writings of the New Testament.

b. New Testament Language.

11. **Grammar of New Testament Greek.** Presupposes a knowledge of classical Greek. Elective for all qualified students. Juniors are required to take either Course 11 or Course 21. First period, two hours a week.

12. **Readings in the Gospel of Mark.** Presupposes New Testament 11 or its eqivalent. Course 12 or Course 22 required of juniors. Second period, two hours a week.

13. **Rapid Reading in Paul's Epistles.** Presupposes New Testament 11 or its eqivalent. Course 13 or Course 23 required of juniors. Third period, two hours a week.

c. New Testament Interpretation.

21. **Interpretation of I and II Corinthians;** reading and interpretation in English. Juniors are required to take either Course 21 or Course 11. First period, two hours a week.

22. **Gospel of Luke;** reading and interpretation in English. Elective for all qualified students. Juniors are required to take either Course 22 or Course 12. Second period, two hours a week.

23. **Gospel of John;** reading and interpretation in English. Elective for all qualified students. Juniors are required to take either Course 23 or Course 13. Third period, two hours a week.

25. **Exegesis of Galatians in Greek.** Presupposes New Testament II or its equivalent. Elective for all qualified students. First period, two hours a week.

e. New Testament Theology.

41. **Teaching of Jesus.** Required of juniors. Third period, three hours a week.

45. **The Conceptions of Christianity held by New Testament Writers.** Elective for all qualified students. Second period, two hours a week.

47. **Paul's Figures of Speech,** as illustrating his theological conceptions. Seminar. A knowledge of Greek desirable though not prerequisite. Elective for all qualified students. Second period, two hours a week.

48. **The Popular Quality of the Gospel of John.** Seminar. Elective for all qualified students. Third period, two hours a week.

BIBLICAL THEOLOGY.

Mr. Oxtoby.

1. **Outline of the Teachings of the Old Testament,** with special reference to the religious life and the development of religious beliefs, teaching about God, Messiah, Spirit of God, messianic kingdom, man, righteousness, sin, sacrifice, future life. Special attention is given to the causes and conditions which determined the religious life and belief in each period. Required of seniors. First period, two hours a week.

2. **Reading Outlines** are furnished for those who wish to pursue this subject further as an elective.

CHURCH HISTORY.

Professor Walker.

1. **History of Christian Doctrine from Apostolic Times through the Reformation.** The purpose of this course will be to trace the rise and growth of the great doctrines of the Christian Church. Required of middlers. First period, two hours a week.

2. **History of the Christian Church during the Mediaeval Period, and the Period of the Reformation.** This course will include a rapid survey of the Middle Ages; the development of the life and thought and institutions of the Church during that period; the Papacy, Monasticism; the causes leading to the Reformation; the Reformation itself, its leaders, their work; its significance as a whole. Required of middlers. Second period, five hours a week.

3. **History of the Church from the Reformation to the present time.** This course will trace the development both of Catholicism and of Protestantism to the present time, taking into account especially the forces which have prepared the way for the religious life and thought of the present. Required of middlers. Third period, five hours a week.
4. **Studies in the Lives and Writings of the Builders of the Church in the third century.** This course will consist of assigned readings, reports and discussions. Elective for all qualified students. First period, two hours a week.
5. **Luther;** a study of his life, with a consideration of selected passages from his works. Elective for all qualified students. Second period, two hours a week.
6. **Congregationalism;** its origin and development; its leaders and their contributions to religious thought. Studies, reports and discussions. Third period, two hours a week.

COMPARATIVE RELIGION.

Mr. Oxtoby.

1. **Introduction to Comparative Religion.** (a) The principal religions of the world and their classification; the nature, origin, development, importance and authority of religion, treated from the standpoint of comparative religion. (b) The literature of comparative religion; the sacred books of India, Persia, China and Japan, the Babylonian religious writings, the Egyptian Book of the Dead, the Koran, the writings of the Norsemen; a general survey of the sacred books of the world. Required of middlers. Second period, three hours a week.

CHRISTIAN ETHICS.

Professor Beckwith.

1. **Types of Ethical Theory;** Greek, Græco-Roman, early Christian, medieval and modern ethics. Elective for all qualified students. Required of juniors. Second period, two hours a week.
3. **Reading Outlines** are available for those who wish to do further work in ethics.

PSYCHOLOGY.

Professor Beckwith.

1. **The Psychological Basis of the Christian Life;** nature of the Christian consciousness, Christian nurture, types of the Christian life, Christian activities, means of developing the Christian character. Required of middlers. Third period, three hours a week.

THEOLOGY.

Professor BECKWITH.

1. **The Christian Beliefs and Hopes**; the fatherhood of God, Christ and his work for men, the Spirit of God in the Christian life, the future. Required of seniors. First and second periods, five hours a week.
4. **Comparative Christian Beliefs Today**; an investigation of the constructive principles of the leading systems of theological thought. Elective for all qualified students. Third period, two hours a week.
6. **Theories of the Person of Christ.** Elective for all qualified students. First period, two hours a week.

APOLOGETICS.

Professor BECKWITH.

1. **The Apologetic of the New Testament; Theism**; an adjustment of the claims of naturalism and Christianity. Required of seniors. Third period, two hours a week.
2. **The Chief Problems and Types of Modern Defenses of Christianity.** Elective for all qualified students. Second period, two hours a week.

SOCIAL ECONOMICS.

Professor TAYLOR.

1. **Survey of the Field and Function of Religious and Social Work.** Required of juniors. Second period, two hours a week.
2. **Charities and Correction.** Required of middlers. First period, two hours a week.
3. **Social Theory and Progress as Related to Christian Faith and Forces.** Required of seniors. Third period, two hours a week.
8. **Industrial Conditions and Relations**; their social and religious significance. Elective for all qualified students. First period, two hours a week.
9. **Ideals of the Social Order**; individualism, anarchism, socialism, and democracy in relation to the messianic kingdom. Elective for all qualified students. Second period, two hours a week.
10. **Public Problems of the Church**; theoretical and practical. Elective for all qualified students. Third period, two hours a week.
11. **Field Work and Clinics.** Theoretical instruction in each course is supplemented by the assignment of every student to the observation of civic, industrial and social conditions, agen-

cies and movements for their betterment, and to personal work on the field under the specialist in charge of it and supervised by the professor. For this firsthand contact with actual conditions and efforts to improve them the social settlement work at Chicago Commons and the field for inspection and practice opened by the Chicago School of Civics and Philanthropy afford unique advantages. Required of all students.

12. **Chicago School of Civics and Philanthropy.** Courses offered by the Chicago School of Civics and Philanthropy in dependency and relief, delinquency and reformation, physical and psychical factors in degeneracy, child-helping agencies, organization and social functions of a city, industrial efficiency and welfare work are by special arrangement open to students, who will be under the personal supervision of Professor Taylor, director of the School. The department of research affords rare opportunity to a limited number of qualified students to make original investigations and acquire training in statistical methods under expert supervision.

RELIGIOUS PEDAGOGY.

Professor WARD and Mr. KNAPP.

1. **History of Religious Education.** Professor WARD. Required of seniors. First period, two hours a week.
2. **Principles of Religious Education.** Professor WARD. Required of seniors. Second period, two hours a week.
3. **Child Study;** stages of development from infancy to mature life. Professor WARD. Elective for all qualified students. First period, two hours a week.
4. **Selected Topics in Religious and Moral Education.** Professor WARD. Elective for all qualified students. Second period, two hours a week.
5. **Sunday School Administration.** Mr. KNAPP. Required of seniors. Elective for other qualified students. Third period, two hours a week.
6. **Field Work.** As opportunity offers, typical educational work will be inspected and conferences held with educators and Sunday School administrators.

EVANGELISM.

Professors BECKWITH and TAYLOR.

1. **Principles of Evangelism;** the Christian doctrine of sin, conversion, psychological conditions of revivals, motives and their values, with a discrimination between the physiological

and the spiritual forces and effects of the gospel. Professor BECKWITH. Required of middlers. First period, two hours a week.

2. **Evangelism, Individual and Social;** purposes, methods and results, based upon the study of habits and conditions promoting vice and crime and upon the redemptive forces and methods taught in scripture and employed by the church. Professor TAYLOR. Required of middlers. First period, one hour a week.

3. **Field Work;** inspections will be made of agencies and methods for dealing with the victims of vice and crime, the study of the conditions and causes of abnormal habits will be pursued and personal opportunities will be secured for participation in rescue missions, street preaching and evangelistic services. Required of all students.

MISSIONS.

Professor WALKER and Lecturers.

1. **The History of Missions;** from the first to the nineteenth centuries inclusive. The men and the motives behind the missionary propaganda. The Church as the fruit of missionary endeavor. Present day progress and possibilities. Professor WALKER. Required of seniors. First period, two hours a week.

2. **Congregational Missions;** an account of the history of Congregational missions at home and abroad, by Secretaries of the various Societies. Required of seniors. Second period, one hour a week.

PASTORAL THEOLOGY.

Professor DAVIS.

1. **Pastor and Parish;** the religious care of the parish by the pastor in person and through his helpers. Required of seniors. Third period, three hours a week.

2. **Field Work;** visits to successful churches and interviews with pastors and church workers to study methods of administration. Required of all students. Third period, one afternoon.

LITURGICS.

Professor DAVIS.

1. **Principles and Conduct of Puplic Worship.** Required of middlers. Third period, two hours a week.

CONGREGATIONAL POLITY.

Dr. WILLIAMS.

1. **Congregational Polity;** the history of congregationalism in England and America, the polity of the church, procedure in organizing a church, calling and conducting a council and all matters pertaining to the relation of churches to each other. Required of seniors. Second period, one hour a week.

SCIENCE AND ART OF PREACHING.

Professor DAVIS and Dr. GUNSAULUS.

1. **General Principles of Homiletics;** the laws of sermon construction derived from an inductive study of accepted masterpieces. Professor DAVIS. Required of juniors. First period, three hours a week.
2. **Biblical Homiletics;** a study of the material for preaching contained in the bible, designed to train the student to prepare it for presentation to the needs of the present age. Professor DAVIS. Required of middlers. Second period, two hours a week.
3. **Drill and Practice Course;** collective and individual practice required, involving personal criticism of sermon plan and preparation. Professor DAVIS. Required of seniors. First and second periods, counting as one hour a week.
4. **Seminar on Preaching;** Bushnell and Brooks as preachers; biographies and published sermons required for practical use. Professor DAVIS. Elective for all qualified students. Second period, two hours a week.
5. **Lectures on Modern Preaching,** its problems and their solutions. Dr. GUNSAULUS. Required of seniors. Third period.

PUBLIC SPEAKING.

Professor BLANCHARD.

1. **Voice and Action;** the fundamental principles of the use of the voice and body in speaking; the theory and practice of gesture as an accompaniment of speech; study and presentation of illustrative selections from standard literature; frequent delivery of short original addresses. Required of juniors. Throughout the year, one hour a week.
2. **Vocal Expression;** continued practice in the technique of public speaking; the delivery of short sermons, some from manuscript and notes, but the larger part extemporaneously after careful preparation of plan and material. Required of middlers. Throughout the year, one hour a week.
3. **Pulpit Oratory;** further training of voice and body, the delivery of complete sermons; practice in all forms of pulpit work. Given in close co-operation with Preaching 3, Profes-

sors BLANCHARD and DAVIS uniting in the conduct of the double recitation period for one-half of the course. Required of seniors. Throughout the year, one hour a week.

4. **Inductive Studies in Oratory;** study of the methods of great public speakers; analysis and delivery of characteristic addresses; discussion and practice of the psychological principles involved in the management of audiences; the development of the main divisions of the address; original work in different forms of the oration. Elective for all qualified students. First period, two hours a week.
5. **Vocal Interpretation of Poetry;** the expressive reading of poetry, and its use for purposes of illustration; studies in the typical forms of poetry; practice in the imaginative and emotional interpretation of plan and material. Elective for all qualified students. Second period, two hours a week.
6. **Bible Reading;** the principles of vocal expression applied to the interpretation of the scriptures, the vocal interpretation of the various forms of literary expression found in the bible; class practice. Elective for all qualified students. Third period, two hours a week.

SACRED MUSIC.

Mr. SMITH.

1. **Hymnology and Hymn Tunes;** history of hymn literature and church music; critical study of hymn and tune types, adaptation of hymns, anthems, etc., to worship. Elective for all qualified students. First and second periods, two hours a week.
2. **Singing, Elementary and Advanced;** notation, four-part singing and choral studies with piano accompaniment; the general principles of voice culture. Elective for all qualified students. Throughout the year, two hours a week.
3. **Chapel Choir for Advanced Singers;** study of the standard anthems relative to their use in church services. Elective for all qualified students. Throughout the year, one hour a week.